778 /63 cont./ The Parappo

796 The parappo belongs to the essential part of what is offered to the ancestors. The word means: "to offer or give something to a superior." The parappo is an insignificant-looking little bundle of pisang leaves of about the size of one or two fists full. Its contents seems to consist of betel leaves folded in various ways. Each way of folding has its proper name (for instance: poto, tontong lebong, putu rabing, kalomping).

796 A little piece of areca nut and a very small amount of lime
554 (paleo) goes with every betel leaf. The number of these
612 leaves varies according to status. In the Prince of Goa's
778 kin group the number 9 forms the basis of the parappo (1),
[801]

1. By the number that forms the basis of the parappo is meant that a parappo consists in one case of 4 poto, 4 kalomping, etc., and in another case of 6 poto, 6 kalomping, etc.

while in the kin group of the head of the adat community it is 7. /64/ In that of kampong people, the numbers 7, 6, 5, and 4 occur.

612 A number of further differences should be pointed out
778 which vary with the related group. At the ritual on the
184 sawah, the number of leaves in some groups is a little smaller
796 than at a wedding or other kin group feast. Four and 6 respectively were the numbers in the Kapala group in Bontoramba. In a few groups of relatives a further distinction was observed between boys and girls. If the number of leaves for a boy is 6, then it is 7 for a girl (1). A distinction

1. These numbers were observed at a number of birthday festivals.

585 /178 cont./ van Wetenschappen,
788 Afd/eeling/ Letterkunde,
[114] N/ieuwe/ R/eeks/
/New Series/, Vol. I,
no. 8, pp. 52 ff.

precede the dressing of bride and groom when they are still in the houses of their respective parents, and it takes place when they are bathed together for the first time.

585 The person who performs this ritual is frequently the
[593] "bride's mother," (anrong bunting) (2). The special appasili

[602 838] 2. The "bride's mother" may also be a man. In that case he helps the bridegroom. Kawe kawe likewise perform this job.

[342] at the construction of the chief pole of the pannjambungi is performed, however, by the person who is charged with its erection, a man who is an expert at housebuilding (panrita balla'). The appasili of the vessels is usually performed by one of the prominent older women.

585 The bottle of leafy twigs consists preferably of seven
824 different kinds. These are usually the same kinds, but some-
[801] times variations are introduced. The names of the leaves of one particular bundle were: 1. buagang, 2. palidi, 3. parempasa', 4, loë, 5. leko sirih, 6. riu, 7. pattene. The first four names all indicate defense (1), the last two have

585 1. These names are rapidly
824 recited, one after the other,
789 when they are used as a spell. They are also reported thus by Matthes. Compare B. F. Matthes, Woordenboek, p. 223:

/179 cont./

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Steaming

Steaming (barumbung) is a ritual which prepares bride and groom for their future union. At that time they are still each in his own house. Under the house a pot with water is placed on
● [801] the fire, and seven different kinds of leaves are placed in it. The steam is conducted upward through a hollow bamboo pipe toward a hole in the floor in the hindmost part of the house. The bride (or the bridegroom) is seated above this hole, completely wrapped in a sarong. The bride's mother scatters puffed rice over her and moves the incense vessel around her, three times one way and once the other. While doing so, she mumbles a spell. When the bride has sat in this way for some time and has perspired profusely, she is bathed. This is repeated for three days on end. It is believed that in this way even the evil that is deep within her will come out with the sweat so that only the good will remain. It is hoped that thus she will be able to face the coming period of uncertainty in the best possible condition.

Plucking the Eyebrows

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The plucking of eyebrows (bubu') is likewise done before the couple is brought together. On this occasion the bride's mother removes the hairs which would make the eyebrow "not good." It is believed that a person's character is revealed in
826 his glance, and also by the features around his eye. In view of
828 the fact that even an exchange of words between young men
[834] and women is prohibited, the casting of glances is practically the only thing that can be done with impunity. The slight arching of an eyebrow and lowering of the eyelids have their significance. To be greedy of eye (balala matana) is regarded
585 as an inferior quality of a young man. In this ritual the im-
826 portance of the eye and the play of the eyes accordingly finds
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